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W H I P P

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For the  
Schismaticall Animadverter

Upon the  
BISHOP of WORCESTER's  
LETTER.

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By ROGER L'ESTRANGE.

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*Ætas Parentum, pejor Avis, tulit Nos Nequiores ; mox daturus Progeniem vitiosorem.*  
Horat.

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L O N D O N :

Printed for Henry Brome, at the Gun in  
Lay-lane. February the 7<sup>th</sup>. 1662.

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Technical Animal Doctor

BISHOP OF WORCESTER

LETTER

TO THE LORD BISHOP OF WORCESTER

From Parliament, for Advice, in the  
Year; most humble Progenitor  
Honor.

LONDON

Printed for Henry Brown, at the Gun in  
Trafalgar, between the 7. and 8.



# The Preface.



*I*f the Bishop of Worcester had not Profess'd in his late Vindication, that as it was his first, it should be his last; and intimated a Resolution never to dip in the same Ink again; I should not have presum'd to thrust my Pen into the Controversie: But finding a Virulent Libel, wherein, most Irreverent Mention is made of the said Bishop, through whose sides the Function it self is invaded, and therein, the Authority of the King: I accompt my self under a Threefold Obligation, to Cast my Mite into the Publique: as I am a Subject to his Majesty; as I am a Son of the Church; and (upon a long Knowledge of the Bishop) as I have a Personal Honour for him. (however wanting in the Complemental, and Waiting part of my Duty to him, since his Majesties Return.)

## The Preface.

Of the Pamphlet which Occasions me to give the World this Trouble, I shall say little in this place, but that it is All here; though broken into several Insertions, for the Ease, and Satisfaction of the Reader.

Concerning Libels in General; let it be consider'd, that the Last Warr began with a Paper-Scuffle; and touching This in Particular, that the Murtherers of the Late King, first drew blood of a Bishop. That Thought, methinks, should call a stricter Eye upon the Presse; to which, Joyn but the Pulpit, in Favour of any Faction, and they shall overthrow the best Settlement in Nature.

Truly, where Papers of Publique Scandal are not Punish'd, I think, 'tis fit they should be Answer'd; People will think they have Reason on their side else, as well as (shall I call it?) Fortune. And yet I know the Fate, and the Reward of this same Wrangling, Scuffling Kind of Honesty. But Patience: 'Tis not every mans Lot to Live like a Knave, and Dye like an Honest man.



# A Whipp, &c.

## ANIMADVERSION.

Honourable and Worthy Sir,

**A**m to thank You for the last piece of Divertisement you gave me, in sending the Bishop of Worcester's Letter, and I wish you would have let me enjoy'd the Satisfaction I took in Reading it, without Obliging me to give you my Sense upon it: For, besides my unwillingness to meddle in a Personal Quarrel, it will not, I think, be very Safe for any to Engage against so Angry an Adversary, which I shall be thought to do, though I resolve to speak nothing but Truth in the Character I intend to give of him: And it is briefly this; That, in fewer leaves I never yet read more Passion, which is so very Predominant, that his Disorderly and Abrupt Style, doth altogether partake of it; so that the Bishop's best way will be, to get his Heat mistaken for Zeals, for else it may be justly accounted something that hath a worse Name, and which in the Dog-dayes will be very dangerous.

D. E.

This being, Sir, my Judgment upon the whole Letter, You may well expect that I should make it good, by an Induction from particular Instances; but before I do this, I must deal impartially, and assure you, that as to the main Controversie, I think the Bishop hath much the better of Mr. Baxter: For, if the Question between them, was as Dr. Guining and Dr. Pearson do attest, such a command is so evidently lawful, that I shall much wonder if Mr. Baxter did ever dispute it; and till he doth clearly disprove that that was not the thing in Question, I must needs think that he hath much forgot himself in making an imperfect and partial Relation.

An Elegance?

Setting aside therefore the business of that particular Contest (wherein you see how much I am inclined to Favour the Bishop) there are other things in his Letter, of general concernment, which I think liable to just exception; As,]

**I** Am more puzzled what to Call This whiffing Incognito that Libels the Bishop of Worcester, then to prove him any thing almost but what he should be.

B

By

# A Whipp.

By his *Severity* upon the Bishops *Passion*, I should take him for a *Stoique*: by That upon his *Style*; for a *Critique*: by the *Divertisement* (he says) *the Bishops Letter* gave him, for a *Phanatique*; and by his *Dog-Periphrasis* of *Madness*, I find, the man would gladly be suspected of some Skill in *Rhetorique*.

*Grammaticus, Rhetor, Geometres, PiEtor, Aliptes, Augur, Schœmobates, Medicus, Magus, omnia novit.*

The Thing, in short; is a *Well-willer* to the *Good-Old-Cause*; and gets now and then a Snap at the Bishop of *Worcester*, under colour of an *Accomp't* (from *Your most Humble Servant D. E.* to the *Honourable and Worthy, &c.*) concerning That Reverend Prelate's *Vindication*: when Effectually, the Entercourse betwixt the *Honourable Sir*, and the *Humble Servant*, is no more then a *Dialogue* betwixt the *Monky* and the *Glasse*. Yet, I warrant ye, 'tis all over *England* already, how the *Animadverter* has paid the *Bishop*; and This *Paper-Kite* of his with a *Candle* at's Tail, passes among the *Blear-ey'd Brethren* for a *Starr* of the *first Magnitude*.

To deal impartially yet; I do absolutely agree with the *Animadverter*, that the *Bishop* hath much the better of *Mr. Baxter*; [Till he doth clearly disprove that That was not the Thing in Question.]

This *Purity of Stile* is not every mans Talent, only I remember an Elegancy like This, in a certain *Irish Author* that serv'd Me once in the Quality of a *Footman*. Hoping thereby (sayes he) that I should

An Elegance  
of *D. E.*'s.

The like of  
*R. W.*

should not prosecute him for the Breach of the Non-performance of his Promises made unto me.

May it now please the *Illustrious Unknown*, to accept of This accompt to his *Prologue*: and to permit Me the Liberty of a short *Preface*, before I close with his *Exceptions*.

Next to *No Adversary at all*, give Me a *Calm Opponent*; that knows the Terms of *Modesty*, and *Honour*; and yet makes the best of his Cause: Not *Passionate*, as our Authour sayes, the *Bishop* is: No no; nor *False*, nor *Treacherous*, nor *Malitious*; nor indeed, *Simple*, if 'twere possible.

How far the *Animadverter* now complies with the Obligations of a Fair Enemy, let any thing that can but *Read*, and *Difference Day from Night*, Determine.

Marque first how This Correctour of *Magnificat*, Our Christian *Stoique*; handles the *Bishop* upon the point of *Passion*.

Heat, which in the Dog-dayes will be very dangerous, [Pag. 1.] The Fatal Example of That one *Bishops Usurpations*, [Pag. 3.] Impertinent and False, [Pag. 5.] Most False, [ibid.] If any are *Cholerick and Teasty enough to be of his minde* [ibid.] As to Christian Charity the whole thing is but a Letter of Defiance against it, [Pag. 6.] There can be nothing more false, [ibid.] This Malitious and ill-grounded fancy; [ibid.] It is bold and Impious, [Pag. 7.] He does very virulently Instance, [Pag. 8.] Were he either Christian, or Man enough, [Pag. 9.]

The Schismatique à la mode.

*A Whipp.*

[Pag. 9.] *The Reverend Fathers deep Wisdom,*  
 [Pag. 11.] (an Irony.)

Here's his *Vomit*; and in the name of Peace,  
*what stirr'd this Humour? De Iracundiâ, Magister*  
*Iracundissimus disputat.*

The *Bishop* of *Wor'ster*, wipes off an Asperision  
 cast upon him by *Mr. Baxter*. The *Animadverter*  
 masques himself like a Son of the Church; gives  
 it against *Baxter*; and without any *Interest* in the  
 Dispute, or *Provocation* to it, falls upon the  
*Bishop* (in what *Termes* we have shew'd already;  
 and after a word or two more, wee'll look into his  
*Reasons*.)

*Thrice Three* are his *Exceptions*; so that we have  
 something *Sacred* and *Mysterious* in the *Number*,  
 how loose and weak-soever we find the *Matter* of  
 them. Truly, I could wish them either *Shorter*,  
*Fewer*, or *Better*, for the Readers sake; but (since  
 that Reverend Prelate is concern'd) I would not  
 wish them *Other* for the *Bishops*. In Truth, so foul  
 they are, that to say *What* they are, might pass for  
 Railing. We shall however expose the *Libel*;  
 every Syllable of it; take it in *Order*, and in *Pieces*;  
 confronting every Point Material in it, with such  
 Answer as the Quality of it requires.


And now to his *Exceptions* which begin with  
 This Charge upon the Bishop.

EXCEPTION

## EXCEPTION I.

[A] **F**irst, That he supposeth there is so strict an Union, and so inseparable a Dependence between Kings and Bishops, that they must stand and fall together, and all who are enemies to the one, must needs be enemies to the other. I know very well this Axiom is much talked of, and some advantage may be taken to confirm it, from the event of our Late Wars.] D.E.

[A] **T**He *Maxime*, which he *Hints* at, and *Abuses*; came from King *James*: deliver'd upon *Experience*, and since Confirm'd, by the Murther of a *King*, and the *Dissolution* of *Monarchy*: Both which were Effect'd upon the *same Grounds*, and by Those very *Persons* that *Abolish'd Episcopacy*.

But the saying is; *No BISHOP, no KING*; and not in the *Conversion*; as if it were Impossible in Nature for the One to subsist without the Other. 'Tis a Rule however that deserves to be Register'd, in regard that *never any Faction destroy'd Bishops, and Sav'd the Monarch*. I wish it were in *Capital Letters* in every Chamber of his Majesties Palace, *No BISHOP no KING*. 

But One way or Other; what does This concern the Bishop of *Worster*? who neither *sayes*, nor *supposes* any thing to This Purpose; for he does not so much as meddle with the Question: but, finding himself Traduc'd by some that had frequently, and openly defam'd the King; [*And is it any Wonder* (sayes he) *that those that are such Enemies*

*to Kings, should not be Friends to Bishops? This Libeller would have the Face to tell the Sun 'twere Midnight. His next Fetch is a deep one.*

D. E.  
Presbyteria-  
nisme.

[B] You know likewise, Sir, how much my Judgment is for the Order of Bishops; and how Passionate a Lover I am both of the Kings Person and Government; but yet being thus called by You to declare the Truth, though contrary to my own Humour and Interest, I must needs say, &c.]

[B] This Cuts a Hair; the Man we see, is *Will'ing but Weak*. Alas! You know SIR how much my Judgment, &c. — and how Passionate a Lover, &c. —



What is there in This Fawning Clause; that the Kings Headsman might not set his Hand to? He does not say, you know that I *Am*, *Thus* or *So*, but you know *how much* I am; that is, *Whether* I am, or *not*. The most Pestilent Enemy the King has might have said as much.

Marque now, what 'tis his Judgment is so much for. For the Order of Bishops. He will not say, *Degree*, or *Prelation* of them; (That he renounces) but the Order of them: a Goodly Shift!

Because every Bishop is a Presbyter, therefore every Presbyter is a Bishop. The King is a Gentleman; is therefore every Gentleman a King? An Earl is a Baron; but the Baron is not Therefore an Earl. These Differ in Order upon the same proportion of Reason, as does a Bishop from a Presbyter. But to clear This point, we are first to agree what's meant by Order.

There



There is first; *Ordo Dignitatis*: An Order of Dignity, or *Prelation*: and in This Respect, A Bishop differs from a *Presbyter*, as does a *Presbyter* from a *Deacon*. It is Otherwise taken for *Potestas ad Actum Specialem*; a Power, or Enablement for some Special Act: and in This sense, a Bishop differs, *Ordine*, from a *Presbyter*, in the Power of *Ordination*, and *Ecclesiastical Jurisdiction*; as a *Presbyter* does from a *Deacon*, in the Power of *Consecrating the Sacrament of the Eucharist*. Now say on.

[C] It is clear from Story, that Kings were in all parts of the world, in their most flourishing Estate, before ever Bishops were heard of; and no reason can be given, why what hath once been, may not with the same terms of convenience be again.] D. E.

[C] 'Tis right: *Kings flourish'd* before either *Bishops*, or *Christians* were ever heard of; and therefore, by his Argument we may be as well without *Christianity* as without *Episcopacy*: But Here's the Case, *Kings* have been well, without *Bishops*, and never well with *Presbyterians*; which shall they Quit First? To conclude, *There is not at this day extant any Christian Monarchy, without Bishops, or the Equivalence of them.*

[D] Bishops, as they are by Law established in England, are purely the Kings subordinate Ministers, in the Management of Ecclesiastical Affairs; which his Majesty may conserv upon what Order of men he pleases, though they be as much Lay Persons as You and I are. It is therefore very injurious to the Kings Authority, to averr that He could not otherwise uphold and maintain it, than by preserving the Undue, and, as some think, Antichristian Dignity and Prelation of his inferiour Officers.] D. E.

[D.] Infallibly This man is some *Lay-Chaplain*; and

and is now beating the Bush to start a Benefice without *Ordination*.

What does he mean by [*Purely the Kings subordinate Ministers?*] Does he understand by [*Purely*] as if to all purposes *Ecclesiastical*, they Acted only by *Regal Deputation*? The King himself does not pretend to all the Powers they Exercise: The *Authority* of their *External Jurisdiction* flows from Him; but their *Internal*, and *Ministerial Power* derives from *God*: As *Subjects*, they proceed by the *Kings Laws*, as *Ministers*, they Act by a *Divine Commission*.

*His Majesty may conferr*] he sayes, &c. What may his Majesty Conferr? *Leave to Elect*, not *Power to Ordein*: *That* by a Right of *Apostolical Succession*, descends, and Rests upon the *Church*.

From This wild, and weak Assertion; he proceeds to give you a Taste of his *Morals* as well as of his *Intellectuals*; and to uphold his Argument by *Scandal*, and *Sedition*. By *Scandal* first, in charging the *Fictions* and *Fantastiques* of his own brain upon the Bishop of *Worster*: and Then by *Sedition*, in casting his Audacious and Reproachful Epithetes of *Undue*, and *Antichristian*, upon an *Order*, Instituted by *Christ* himself, and Incorporate with the *Government* of this Nation by the *Supreme Authority*. But still he pursues his shadow.

D. E. [E.] Bishops are so little useful to support the Regal Dignity (which is founded upon a distinct Basis of its own) that upon enquiry it will be found, how none have been greater enemies to the True and undoubted Sovereignty of Princes, than some Bishops themselves: for by their Officious, and scarce warrantable intermeddling in Civil Affairs; by their Absurd and insignificant distinguishing between Civil and Ecclesiastical Causes (of which last they

they have alwayes made themselves sole Judges ) they mangle the Kings Authority, and as to Church-matters (which may be extended as far as they please ) they leave the King nothing of Supremacy but the Name. The Pope of Rome therefore ( who is the great Father of all such Bishops ) hath improved this Notion and Distinction so far, that in ordine ad spiritualia, he hath labour'd to subject all Civil Empires unto his sole Jurisdiction.

[E] That Regall and Episcopal Power, have different Foundations ; who Questions ? or that some Bishops have oppos'd some Kings ? But did they ever do't, as Bishops ? What fellowship hath Christ with Belial ? It were no less then Blasphemy, to entitle Rebellion to the Function, whereof God himself was the Author.

It concludes little for the Consistorians, that some Bishops have been Enemies to Kings ; if they consider, that we are yet to seek for the First Presbyterian Party that ever were Friends to them. Concerning his Cavil at the Distinction between Civil and Ecclesiastical Causes : 'Tis the Law distinguishes, and so the good mans Absurdity lashes upon the King, not upon the Bishops. He blames likewise their Officions, and scarce warrantable intermeddling in Civil Affaires. ]

Do they Challenge, or Act by their own Power, or by the Kings ? If only by Derivation ; either the King himself wants Power, or They have it : If they extravagate, let him shew, Where.

But do the Bishops Mangle the Kings Authority ? I hope, not so much as the Schismatiques did both That, and his Revenue ; nay, and his Person too. Were they Bishops, or Presbyterians, that Preach'd and Libell'd against the Late King ; that Seiz'd his

Towns, Seduc'd his People, Levy'd a Warr against him, Plunder'd, Sequestred, and Murder'd his Friends, and never left the Chase, till his Royall Bloud was spilt upon a Scaffold? Were they Bishops or Presbyterians, that in *Ordine ad spiritualia*, Contrived, Acted, and Warranted the Usurpations of the late Warr? In fine; the Memory is Fresh, and bleeding still of a *Presbyterian*; let him produce One Instance of an *Episcopal Rebellion* since the *Reformation*.

He tells us that the *Pope of Rome* is the great Father of such Bishops; (If the great Father of Slanderrers, and False-speakers had not stood at his Elbow, he would never have said it) But for Brevity sake; let him bring me the most Pragmatical Jesuite that ever put Pen to Paper, I'll match him with a *Presbyterian*. I do not mean for Wit, and Learning; but for the worst of Practices he'll dare to Charge him with. Nay, let him strein the *Papal Tyranny*, he so much declaims against, to what pitch of Arrogance, and *Imposition* he pleases, I'll bring him *Presbyterian Claims*, and Precedents, shall equall it: and when That's done, let him shew any One *Episcopal Possession* destructive to *Regality*, and take the Cause for't. Now have a Care of him; for sayes He:

D. E. [F] [So that if the Bishop of Worcester's Rule hold good, of Crimine ab uno ---- Disce omnes, i. e. That all men who are of a party may be judged of by the miscarriages of one, then I must leave it to You to judge, what all those Bishops, that are of the Bishop of Worcester's complexion, do really drive at, by the fatal example of that one Bishops Usurpation: For,]

[F] Soft

[F] Soft and Fair, I beseech you Sir. The *Rule* holds very Good, but not the *Scandal*. The *whole Party* are to be *Judg'd of*, by a *Particular*: and nothing makes more *Against* the *Animadverter*, or for the *Bishop*, then the force of that *Conclusion*, and his *Retort*; (unless he can prove the *Usurpations* of the *One*, and clear the *Innocence* of the *Other*; by which the *Rest* are to be measured.)

Hear the *Bishop* in his own words; (for This *Animal* makes the *Bishop* say what he list, and yet makes nothing on't when h'as done,) speaking of Mr. *Baxter*.

You have before seen the *ingenuity* and *veracity*, you now see the *humility*, and the *modesty* of the *Man*; and indeed in proportion of the *whole Party*, for *Crimine ab uno*, — *Disce omnes*: But doth Mr. *Baxter* and the rest of his persuasion think indeed, &c.

Pag. 21.

First, take the Words in their proper Import, and Common Acceptation. Does the *Whole Party* necessarily Imply every *Individual*, or rather the Influence of a *Ruling Vote*, which denominates the Result to be the *Act* of such or such a *Party*; extending *virtually* to every *Particular*, but not *Distinctly*. If *Party* had been *Number*, he had said something. Πᾶς ὁ λαός, (says the Text) *Then answered All the People, his Blood be upon us and upon our Children*:] which *General* expression, evidently intended only the *Prevailing Part*.

Mat. 27. 25.

Now to his *Crimine ab Uno* — *disce Omnes*. *Accipite hunc Danabim Infidias* (says *Eneas*): *Crimine ab uno*. *Disce Omnes*.

It was not  
the

the Poets intencion to brand every man that was a *Greek* for *Simon's* sake, but to shew the suitable Treachery of the People, that made use of so treacherous an Instrument. To say that the *French* are a *Vain*; the *Spaniard*, a *Proud* Nation; does it give to understand that there's not a *Modest*, or an *Humble* man in the Country? But This is time lost, for the Bishop restrains his Application in the very next line, to those of Mr. Baxters persuasion; so that if Mr. *Baxter* be blame-worthy, his Complicates, are scarce Innocent; and he that pretends to justify either, becomes an Advocate for no lesse then *Schisme*, and *Treason*.

His Seditious Hint, of the *Bishops Usurpation*, and warping to the Church of *Rome*, deserves rather a *Lash*, then an *Answer*. Yet if he makes out either, I'll bear it for him.

## EXCEPTION II.

D.E. [A] **T**hat Affection, that the Bishop of Worcester (and consequently every other Bishop) is the sole Pastor of all the Congregations in his Diocels, if it be at all defensible, I am sure can be defended only by those Arguments, which are commonly alledged to maintain the Popes Supremacy over all Churches whatever. For since a Bishop can no otherwise discharge his duty herein, than by providing Substitutes, what hinders but the Bishop of Rome may as well oversee a million of Churches, as the Bishop of Worcester five hundred? Since if Deputation be lawfull, more or lesse compassse and circuit of ground doth not at all alter the case.]

[A] **N**ever in my Life did I meet an Easier Book to confute with Reason; and a harder to handle with Civility: a man must understand



derstand every thing he sayes, the wrong way, to make *Truth* on't. Indeed the Reverend Prelate sayes, *that it is the Bishop of Wor'ter, and not Mr. Baxter that is the Pastor of Kidderminster, as well as of all Other Parochial Churches in that Diocese: and that the Cure of Souls, in That, or any other Parish of That Diocese, was never, either by Himself, or any Other Bishop of Wor'ter, committed to Mr. Baxter, &c.* [Pag. 2. & 3.] So that the word *Sole*, is the Animadverter's Whimsie; and soysted in, only to irritate the Rabble against Prelacy, as tending toward Popery; when not a Syllable ever dropp'd from the Bishops Pen in favour of this feigned and frivolous Assertion.

To discover the Forgery, the Reader needs only compare the *Quotation* with the *Text*; where he shall find, first, the Notorious Juggle of his *mis-allegation*; and Then, having lugg'd in by Head and Shoulders, the *Popes Supremacy*, under That Blind (weakly heaven knows) he bestowes his *Shot* upon the Superiority of *Bishops*; where in fine, all he does is but to Combat an *Idole* of his own Making, and which is yet more pleasant, the *Puppet* gets the Better of the *Rabbi*.

The *Bishop* does not deny *Parochial Ministers* to be *Pastors* of their Particular Flocks; (it is not at all the Question) but still they are *Subordinate*, and *Delegated* by the *Bishop*, from whom they Receive *Institution*, and *Induction*, Reserving still to himself the *Superintendency* of them All.

But the man's for *Parity* I perceive, and against *Deputation*. He's Consequently, against the *King*; for a *Leveller* in the *Church*, never fails to be one in the *State*. Let him examine himself, and keep his own *Counsel*.

D. E. [B.] I forbear to urge how contrary this Practice is to the Doctrine of the Apostles, both Paul and Peter (I hope the Bishop will not take it ill that I do not call them Saints, for these Holy men do not need any stile of Honour out of the Popes Kalender.)

[B] The *Animadvertiser* does wondrous well to forbear *Paul* and *Peter*, for to my Knowledge, they are Two of the greatest Enemies he has. But what a wipe he gives the Bishop, for his Popes Kalender! and then he *Churrs* like a *Turkey-cock* at the Conceit on't, *I hope the Bishop will not take it ill* (quoth he) *that I do not call them Saints.*] He's a notable wit I warrant him.

Paul, an Apostle of Jesus Christ, &c. ---- with all the SAINTS, which are in all Achaia, 2 Cor. i. i. i.] Paul, &c. — to the SAINTS which are at Ephesus, &c. Eph. i. i. i.] Salute all the SAINTS, Phil. 4. 21.] All the SAINTS salute you, Phil. 4. 22.] Since we heard of your Faith in Christ Jesus, and of your Love toward all SAINTS, Col. i. 4.]

Was Paul a Papist? or what signifies SAINT, but Holy? Now for a fling at the Bishop, by the way of *Sole Pastor*,

D. E. [C] when Paul had sent for the Elders of the Church at Ephesus, he bids them to feed the Church of God, over which (not be himself, by his sole

*sole Authority; as Bishop of the Diocese, but) the Spirit of God had made them, Επισκοποι, i. e. Overseers, or to use the proper stile, Bishops. And Peter commands his Fellow Elders, (for so doth that Apostle commend to call himself) to feed the Flock which was among them, Επισκοποι, Overseers, or Acting the Bishops, not (like the Bishop of Worcester) as Lording it over Gods Heritage, but as Paterns of the Flock. From which places we learn, not only that those two so much controverted Names of Bishop and Presbyter, are without distinction ascribed to the same Persons, but likewise, that whoever feed the Flock, are under Christ (whom the Apostle there stiles the Chief Shepherd) the next and immediate Pastors of the Flock; and to extend the Pastoral Power beyond the actual care of Feeding, is a notion altogether unscriptural, and likewise leaves us no bounds where to fix, till we come to centre upon some one Universal Pastor, who may claim this Power over the whole world, by the same parity of reason, that a Bishop doth over one Diocese.]*

[C] Very good; *Paul sends for the Elders of the Church at Ephesus: and they come* I hope; so there's *Authority, and Obedience.* The *Apostle* gives them their *Charge* also; *to Feed the Flock, whereof the Holy Ghost had made them Over-seers:* (not the Bishop of the Diocese, sayes our *Aerius.*)

No question of it. Does the *Bishop of Worcester* assume any *Personal Privilege* in Matters Essential to his *Function*? Does he pretend to Act by any other *Virtue*, then That of his *Ecclesiastical Mission*? If not; his rude *Parenthesis* is a double Impertinence. Again;

*Peter* (sayes he) *Commands* his Fellow-Elders, &c.] *Par in Parem non habet Imperium.* A *Superiority* among *Equals* is a *Contradiction*. The word in truth is softer; *impetratio*, which intimates rather *Exhortation*, or *Entreaty*; and for his *Fellow-Elders*, it signifies just as much from the *Apostle*, as *Fellow-Souldiours*, from a *General*. Their *Commission* is to *Feed*, (he sayes) and *Over-see*,  
not

not (like the Bishop of Worcester) &c.] *Lording it over Gods Heritage, &c.* ]

His Rayling apart, Marque now his Inferences.

First, that the Names of *Bishop*, and *Presbyter* are *without distinction* apply'd to the same Persons.

Go to then ; but can he shew me where the Powers are exercis'd in Common too ?

We do not argue upon *Names*, but *Things*. Can Presbyters Ordein ? Inflict a *Censure* ; or as Meer Presbyters can they Govern ? Let's see a Text for't. If they are Overseers in Respect of their *Flocks*, They are yet part of the *Flock Themselves*, in respect of the *Diocesan Bishop* : They *Oversee*, and they are *Overseen*, according to the Scale of *Order*, and *Authority*.

His next Deduction is (*Heresical*) *Church-Parity* to which he adds, *that the Pastoral Power extends only to the Actual care of Feeding.* ]

Is't not a Shephard's Duty, as well to Govern his Flock, as to Feed it ? To Keep in Straglers, &c. — Bishop Andrews will tell you (in his *Opuscula Posthuma*) that *Pastor*, in the *Latin Church*, is alwayes taken for a *Bishop* ; for one that *Governs*, as well as *Feeds*, and *Governs* even the *Feeders* of *Particular Flocks* : In *Homer* the *King* himself is call'd ποιμήν λαῶν, The Shepheard of his People.

Touching his *Universal Pastor* : by the same reason we are to have an *Universal King*.

Excuse

## EXCEPTION III.

[A] **I**T seems to be a *Light*, and (to say no more) *unseemly trifling with* **D.E.**  
*sacred Scripture*, to affirm that those words of our Saviour concerning such as come not in by the door, and therefore are Thieves and Robbers, ought to be understood of such Ministers, as preach to Congregations without the Bishops License. Which thing, the Bishop (in great heat and Earnestness, as if he had done very well in it) tells us more then once, that it was the Principal reason why he silenced Mr. Baxter.

[A] **S**omebody resolve me whether This Libeller has more *Wit*, or *Honesty*, and take the Naked Truth of the Story.

Baxter (for Brevity sake) throwes out one *Dancy*, the Minister of *Kidderminster*, from his *Living*, and seizes it to *himself*; He Preaches *Sedition* There, and his *Doctrine* was but suitable to his *Title*, for he possess'd, and enjoy'd it, by an Act of *Violence* and *Rebellion*. If this be not *Robbery*, what is? or, if This be to come in at the *Dore*, what is to creep in at the *Window*? He *Preach'd* without a *License*; and so came not in at the *Dore*: He *forcibly* took away the Right of another, which is the part of a *Robber*. *Silenc'd* he was, for Preaching without a *Licence*, and There's the Clamour.

Does not the *Law* forbid it? Are there not divers *Canons* of the Church against it? Nay, let him be *Ordeyn'd*, and *Beneficed*, he's not to Preach even in his own Parish without the Introduction of a *Licence*: 'Tis criminal, in the *Bishop*, to *suffer* it; in the *Minister*, to *do* it. But Mr. Baxter's Case

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needs not This Sifting; his fault being not only *Con-  
tumacy*, but *Usurpation*.

D. E. [B] Truly if this practise be justifiable, and those who design themselves to preach the Gospel, must, besides their Ordination, procure a License from a Bishop, to do that, which a Woe is denounced against, if they offer to omit; then 1. I see not what Ordination signifies, since the power that then is given, no Authority from Man's Church away, any more then dissolve the contract of a Marriage, much lesse empeach and hinder the free use of it, except for Moral and notoriously vicious Misdemeanours. 2. For one Minister of the Gospel (for certainly a Bishop is no more) to Silence another, and that for no better Reason, than because his Fellow-Minister is desirous to preach the Gospel without a new License; this is an abuse of Dominion, which as our Saviour doth no where countenance, so the first Ages of the Church were altogether unacquainted with.]

[B] Mr. *Animadverter*, have a care of your Fingers. If this Practice be not justifiable, the Constitution is *Impious*, that allows it, and the King is a *Tyrant in Commanding it*. These are bloudy Words, and *Bradshaw* is out of bearing.

*Ordination* you think sufficient then without a License. Well; and speak Truth for Once, what do you think of a Good Living without Ordination? Weak and Spiteful Creature! *Ordination* Entitles you to the Ministry, but not to the *Benefice*: It Authorises you, as to the *Function* it self, but not to the *Local*, and *Circumstantial* application of it. The Scripture sayes, *Preach*; the Law sayes, *When* and *Where*. And it must be the Gospel too: not *Meat-paints* betwixt King, and Subject: *Holy Positions of Rebellion*; Instructing the Well-affected how they may kill the King in the fear of God.

Such as are Mr. *Baxters* *Tobies*, which the Bishop, in his own Defence has published at the End of his



his Letter: But of These, the *Animadverser* takes not the least notice, (*Doctus spectare Lacunar*) or else perchance they lay on the blind side of him.

His bringing up the virtue of *Ordination* to the Instance of a *Contract*, and in the Case of Mr. *Baxter*; seems to reason as if an obligation to *Marry*, were an Authority for a *Rape*.

Again; that a *Bishop* is but one Minister of the Gospel (which he urges in Contempt of his *Jurisdiction*) is a Mistake. The Law understands a *Bishop* to be a *Corporation*: and all the Reason in the World it is, that his *Fellow-Minister* (as he phrases Mr. *Baxter*) should not Preach without a *New License*, because he taught *Treason* by Virtue of his *old one*.

[C] For the Bishop's Instance of our Saviour's putting to silence the Scribes and Pharisees, is both *Impertinent* and *False*, because our Saviour did only silence them by Argument, which the Bishop may do when ever he is able, but what is that to an *Authoritative* and *imperious* commanding voice to be Silent. Besides, even then when our Saviour was most strict in pronouncing Woes against the Pharisees in that very Chapter, he is so far from forbidding the Pharisees to preach, that he commands his Disciples both to hear and to obey their Doctrine. So that since the Bishop will needs have the Presbyterians to be Pharisees, let him but allow them the same Liberty of Teaching the People, as our Saviour did the other, and I believe they will not (at least were I a Presbyterian I should not) deny his Lordship either his Title or *Authority*, how narrow and unextended forever they both be. And though the Bishop is pleased to say, That the Presbyterians preach nothing but *Sedition* and *Treason* (which is most false, as being directly contrary to their declared Principles) yet the Pharisees taught something worse, and that was *Blasphemy*: For our Saviour (who sure had more power, and withal more care of his Church than the Bishop of Worcester) did not go about by force to prohibit them.] D. E.

[C] Touching our Saviours Silencing the Scribes and Pharisees; (having no ordinary Jurisdiction in

the *Jewish Church*) which way should it be done (without the Interpose of his *Divinity*) but by Argument? nor does the Bishop imply other: (under Correction of his *Impertinent*, and *False*;) his Mouth's as foul as if he were in a Course of *Salivation*.

But since the *Presbyterians* must be *Pharisees*, he desires they may have the same Liberty of Teaching the People: and so let them, when they sit in *Moses Chair*.

I must confess, if the Bishop sayes, (which I do not find) That the *Presbyterians Preach nothing but Sedition and Treason*: I think he does them wrong, for they Preach *Nonsense* too, and *Blasphemy*, in abundance. This does the *Animadverter*, (with his usual *Modesty*) affirm to be *most False*: and How? 'Tis Contrary, insooth, to their Declared Principles.] so have been all their Actings, wherefore 'tis True.

D. E. [D] I wish therefore, that this Bishop and the rest of his Brethren (if any are *Cholerick* and *Testy* enough to be of his mind) would consider, that as by silencing their Fellow Ministers for such frivolous and slight pretences, they usurp a Power, which Christ never gave, so at the last day he will not thank them for the Exercise of it.

[D] How now? *Cholerick*; *Testy*; *Frivolous*; *Usurp*? Certainly this Fellow has been taught like a Parrot, to cry nothing but *Walk Knave*.

If the Bishops in Acting according to the Law of the Land, Usurp a Power deny'd them by Christ, the Law is *Antichristian*: and There the Scandal sticks, let the Law, and the *Libeller* dispute it.

## EXCEPTION IV,

[A] **H**OW consistent with the Civil Peace (for as to Christian Charity, the whole thing is but a Letter of defiance against it) the Bishops Distinction is about the Act of Indemnity, and (the so much forgotten) Act of Oblivion, I hope His Majesty and the Parliament will in due time consider. For he is so hardy as to tell us, That the King by it only pardoned the corporal punishment; but the Church had not, nor ought not to forgive the scandal, till honourable amends were made her by confession and Recantation. where by speaking of the Church, as distinct from the State (I mean in point of Coercive Jurisdiction) the Bishop would make us believe, that after His Majesty and the Parliament have forgiven men their Civil Crimes, there is still another Power, which he calls the Church, unto which they are still accountable, even so far as to make a Publick Recantation. Here I wish the Bishop would have spoken out of the Clouds, and plainly told us what he meant by the Church: For if it be a Congregation of the Faithful met together for the worship of God, as the Definition of Scripture, and of the Church of England in the 39 Articles; this will not at all advantage him, since such a Church hath no Coercive or Imposing Power: But if he means the Hierarchy or Ecclesiastical State, by Arch-Bishops, Bishops, &c. there can be nothing more false, or more dishonourable unto our Civil Government, than to affirm that it lies in their power; not only to punish, but likewise to exact a Recantation, for those faults which the King and Parliament have not only pardoned, but under severe penalties commanded should never more be remembered: And therefore I doubt not, but that they will resent this Malicious and ill-grounded Phancy.] D.E.

[A] **Y**OU are Merry Sir; be wise too; and do not mind the King too much of the Act of Oblivion; for when he comes to look upon his abus'd Mercy, 'twill turn his Patience into Fury. To see the same Knots now in Confederacy against himself, that Ruin'd his Father. The Common Prostitutes of Bradshaw, and Cromwell, are (still the Instruments of the Old Cause) Reviv'd. The same Scriblers, Printers, and Stationers for the

*Preſſe*; the ſame *Engines* for the *Pulpit*; and the ſame *Snares* for the *People*. Yes, and The ſame *Capps*, *Smiles*, and *Gracious Looks*, to *Encourage*, *Countenance*, and *Protect* them. In your own *Words* Sir, This [ *I hope his Maſteſty and the Parliament will in due time conſider.* ]

Mind here the *Hardineſſe* of the *Biſhop*: whoſe *Position* is This; that the *King* may pardon the *Corporal Punishment*; but it is *God* that muſt pardon the *Guilt*; and the *Church* the *Scandal*, (That is, upon *Repentance*, and *Confefſion*: ) *Where's now the Wonder?* Can the *King* Act beyond the *Sphear* of his *Regal Jurisdiction*? But of all *People* living, Methinks the *Presbyterians* ſhould the leaſt ſcruple this *Limitation* upon *Majeſty*: ſhall They that bring their *Sovereign* to the *Stool* of *Repentance*, pretend that he can ſave others from it, that cannot help himſelf?

The *Animadverſer* takes it ill that the *Church* ſhould require a *Publique Recantation*.

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Let them but ſtand to their own *Rule*, I'm ſatiſf'd. [ *Thoſe are to be judg'd Impenitent; that have Declar'd their ſin, and never declar'd their Repentance.* ] And again: [ *Scandalous offenders are not to be admitted to the Holy Communion, till they have openly Declar'd Themſelves to have truly Repented and amended their former Naughty Lives.* ] And This they *Preſſe* the *King* to ſee obſerv'd according to his *Royal Declaration* of *Octob. 25. 1660.* ( But it is a *Rod* they never meant for themſelves ).

The Question now, is only whether a Person that teaches and practices Rebellion for a matter of Twenty year together, and lives by Oppression, be a *Scandalous Offender*, or no.

His next *Quere* is concerning the *Church*, to which the *Retractours* are to be *Accomptable*.

By the *Church*, I suppose the *Bishop* means the *Representative*, and *Jurisdiction Body* of it. But *That* he takes for an affront to the *Civil Government*; and gives the *Bishop* the *Ly* before-hand, if he think otherwise.

To This point; The *Kings of England*, never claym'd the *Power* of the *Keyes*; and *Church-Censures* fall under that Consideration, without offence to the *Prerogative Royal*. So Gentle Sir, — There's no harm done; unless the self-same thing, done by a *Presbyterian* must passe for *Discipline*, and *Conscience*: which in a *Bishop* argues *Malice*.

[B] And since the *Bishop* is so over-zealous for the very Letter of the Law, when it imposes Ceremonies, give me leave a little to wonder, that one of his Profession and Place in the Church should so unchristianly go against it, when it enjoyns Moderation and Forgiveness as to Civil Injuries. Such as he, who make the Law, instead of being a Buckler to protect Converts, a Sword only to cut off all such as were once Offenders, labour what they can, to make men desperate, and thereby render the peace of the Nation and in that the prosperity and welfare of His Majesty very insecure and hazardous. For what can more incage Men to take wild and forbidden courses, than to see even Preachers of the Gospel strive to widen their wounds, and contrary to their own former Professions, to pull off that Plaster, which the wisdom of our State-Physicians had provided to heal our distempers.] D. E.

[B] To give the Devil his due, the man is struck upon a sodain, into a handfomer veyn of Rayling, To see a *Divine* (sayes he) and a *Bishop*; so strict  
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for the Law in *one* case, and *against* it in *another*?

But how so? Does the Act of Oblivion absolve you from the need of *Repentance*? or will any true *Convert* refuse to *own* his Offence, as publickely as he *Committed* it? The *Recantation* (I perceive) sticks in your Squeamish *Conscience*; which shews that the *Guilt* does not. I beseech ye look a little nearer.

The Act of *Pardon* implyes there was a *Fault*; but does not say *where*, save only in the *Actual* Murderers of the late King. At the beginning of the warr, the Presbyterian Party pretended to be as much for the King, as who was most; and the *Schismatical* Teachers carryed on the work. When by *Libelling*, *Pulpiting* (for *Preaching*, I cannot call it) and *Dissembling*, they had made an Interest, they *Plunder'd*, *Sequestred*, and *Shot* at him: (for his Good) Prosecuting Those as his *Enemies*, that fought under his *Commission* for him; and *fell*, *Defending* him.

The *Fate* of the late King we know; and the *Clemency of This*; which was intended as a *mercy* for *One* Rebellion, not a *Foundation* for *another*. 'Tis True; the *Faction* are not to be *Punish'd*; but where the Publique Peace depends upon it; are they not to be *distinguish'd*? To think Them *Innocent*, is to suppose the King *Guilty*; and under the Masque of the Act of *Oblivion*, to hide the *Difference*; is to endeavour it should be *thought* so.

Are not the Bishops Entrusted with the Care of Souls, and accomptable for all under their *Charge*,  
that



Charge, that they miscarry not through Their Default? Returning to the Exercise of their Ecclesiastical Authority, after a long and forcible deprivation, they find their *Flocks* misled, and in the hands still of the *Seducers*. If the people go on, they are *damn'd*; if their *misleaders* are turn'd off, or put to *recant*; 'tis against the Act of *Oblivion*. If *Either*; the multitude take *Treason* for *Religion*, and finding Matters so well with them *Now*, beleeve they were in the Right *before*.

Are not the Bishops bound by the Incumbency of their *Pastoral* Duty, to teach them to distinguish *Loyalty*, from *Faction*; *Sound Doctrine*, from *Heresie*; *Christian Charity* and *Obedience*, from *Schism*? Which way can This be done, but by Unwinding the Clew, and unperplexing the People?

If Those that taught them wrong, would but now tell them that they did so; and take the payns to set them right again, all were well; but till that's done, the Common sort continue under the same *mis*perswasion; and for Their Errours the Bishops must answer, whose Office 'tis to see them Instructed better.

Well well, but [*such as Hee, that make the Law, instead of being a Buckler to Protect Converts, a Sword only to cut off such as were once Offenders, &c.*]

The *Hypocrite* is pleasant. *Such as He?*] As if only the Bishop of *Wor'ster* stuck in his Stomack, when 'tis the *Hierarchy* it self he boggles at. The Bishop he sayes makes the *Law* a *Sword*, in stead of a *Buckler*; but I say, the *Schismaticque* would make both

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of it: A *Buckler*, to *Traytours*; and a *Sword* to *Loyal Subjects*.

This is the way he sayes to *Enrage* the People; and *render the welfare of his Majesty very Insecure, and Hazzardous*; ] Indced, to suffer these Mutinous Affronts is the ready way to another *Rebellion*: but if *This Scandalous and Seditious wretch were now made Exemplary, for this Audacious Menace upon the King, who would either help or Pity him?*

### EXCEPTION V.

**D. E.** [A] **I**t is bold and impious (I know not how to express it more mildly) what he affirms, That It to command an Act, which by accident may prove an occasion of sin, be sinful, then God himself cannot command any thing. For, though, as I said before, I will by no means own that Assertion, yet, a thing which by accident may become sinful, may be unlawful in another to command, for want of sufficient Authority; whereas God's Sovereign Power doth without dispute or controversy make all his Commands to be just; and therefore his Name ought not to be mentioned in our trivial Disputes, because every such vain use of it, is nothing but a diminution and lessening of his Greatness.

[4] **D**id you Learn This Language of your Patron the President; Or did the Good Old Gentleman bequeath you his Conscience; that you so little regard either Authority, or Truth?

Let the Reader judg of the Libeller. [Bold, and Impious]: and This, from a Pedant to a Prelate; from an Aërian Heretique, to a Grave, Learned, and

and *Orthodox Divine*. Where's the *Reverence* of Government; the *Honour* of England; the *Protection* of the *Law*? nay, Where's the *Power* of Religion; the *Safety* of the *King*; and the *Welfare* of the *People*; if such Indignities passe unpunish'd? The *Example* is *Emboldening*, and *Contagious*; for what can the *Rabble* think; but either that the *Insolence* is *Lawful*, the *Reproch* just, or the *Party* *Terrible*? Where are They whose *Duty* 'tis to watch the *Presse*? Is the *Bloud* of the *Last King* so soon *Forgotten*; or the *Security* of our *present Sovereign* so little *Regarded*; that we should now try the *Operation* of the *same* *Poyson* upon the *People* again, which *formerly* intoxicated them; and the *Effect* of the *same* *Popular Madnesse*, upon *This King*, which so lately destroy'd his *Royal Father*?

Let not us perswade our selves neither, that these *Luxuriences* of Bitternesse against the *Bishops*, are only the *over-flowings* of some *Private Humours*, meerly as dissatisfy'd to *Church-Government*. No no; there's more in the *Case* then so: The *Libellers* find they get by it; *Credit*, *Countenance*, and as by the *By*, *commodious fortunes*. Their *Mecanasses* are too wise to tell the *Virtuoso's*; look ye, there's *This*, or *That*, for such a *Gird* at the *King*, or such a *Lash* at the *Bishops*. But a word to the *Wife*: they understand for *what*, and to distinguish from such hands, betwixt a *Reward*, and a *Bounty*: What is *This*, other then *racitly* to keep a *Faction* in *Pay*, and to allow a *Salary* to *Sedition*? I have digress'd too long, but the *Animadverter* is not

forgotten all this while. Now to our Teazer again.

He challenges the Bishop with affirming, [*That if to command an Act, which by accident may prove an occasion of sin, be sinful; then God himself cannot command any thing:*] and imputes to him as if either he derogated from Gods *Almightynesse*, or Trifled with his Holy Name and Majesty. Observe now his *Prevarication*.

The Bishop of *Worcester* Relates a Dispute that pass'd betwixt Himself, and Mr. *Baxter*, at the *Savoy*; concerning 'Obedience to the Command of a thing in it self Lawful, by Lawful Authority, under no unjust Punishment, and with no evil Circumstance, which the Commander can fore-see, or ought to provide against.] Mr. *Baxter* contends; that the first Act Commanded may be per Accidens, Unlawful, and be Commanded by an unjust Penalty, though no other Act, or Circumstance be such.] (Thus, under his own Hand, in writing.)

The Bishop, desirous to bring him off, from an Assertion so Weak, and wicked at once; layes before him the Impious tendency of it: Tells him that it is Destructive of all Authority, Humane, and Divine.] --- taking away all Legislative Power not only from the King, but from God Himself: --- for no Act can be so Good of it self but may prove by Accident a Sin; which being admitted, every Command is a Sin. If every Command, then God that cannot Sin, cannot Command.]

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In This manner, does the Bishop Reason with Mr. Baxter, and to divert him from so foul a Mistake, shews him the Horrid, and Blasphemous Consequences of it : and This in fine, does our Spider-catcher deliver to the world for Impious, and Irreverent in the Bishop, which was no other then a Logical Result from Mr. Baxter's Argument.

Neither is God's Omnipotence the Question, (*Cujus Velle, Potentia ; Cui Opus, Voluntas*) but the Corruption of Deprav'd Nature : By this Rule, whatsoever we may Abuse must not be Commanded. Bid me Pray--- I may Wander. Go to Church--- I may sleep. Keep the Sabbath--- I may fall into *Judaisme*. Relieve the Poor Cavaliers --- I may do it to be seen of Men : and at This Rate, in *Infinitum*.

Our Writer's Pen is in *Course*, and rather then say *Nothing*, he is Resolv'd to say *lesse*. Supposing a want of sufficient Authority to Command : which is the Thing Granted in the Proposition.

## EXCEPTION VI.

[A] **T**HAT an offence, to which a disproportionable penalty is annexed, is not to be measured by the quality of the Act considered in it self, but by the mischievous consequences it may produce ; whether this ought to hold good in Civil Lawes, becomes neither the Bishop nor me to dispute : but in Divinity nothing can be more false and dangerous. For to impose in the worship of God as necessary circumstances of it, things confessedly trivial and needless ; and upon the forbearance of them, to debar any from the benefits first of Christians, and then of Civil Communion ; is a thing which hath not the least pretence of Scripture or Primitive practise to justify it. For, our Saviour tells us, That  
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whoſoever were not againſt him, were for him; and the Apoſtle bids us to receive our weak Brother, and not to judge, much leſs to burden his Conſcience.]

[A] **Q**ueſtionleſs This Man is *In* when he's *Out*, or he has the worſt luck that ever man had, to be ſtill on the wrong ſide.

Is there no Difference betwixt the ſame Sinful Act, *Solitary*, or *Exemplary*? Between Curſing the King in my Heart, or in the Mercat-place? Betwixt a *Private Inveſtive* againſt a Biſhop, and a *Publique Libel*? As much as betwixt a *Murmur*, and a *Rebellion*: the Peoples Sinnes are *Mine* too, that ſin by My *Encouragement*, or *Example*.

We are told that 'tis not *Scriptural*, to impoſe things *Needleſſe*, as *Necceſſary*, and to debar from the *Communion*, for *Recuſancy*.

A *Decency* is enjoin'd: and if the Church (*pro hic & nunc*) may not determine of That Decency; who ſhall? To ſee Five hundred ſeveral *Persons*, worſhipping in as many ſeveral *Postures*: Is This a *Decency*? Bring them to *One*; There's *Order*; I'll *Kneel*, ſays *One*; *Sit*, ſays another; *Stand*, a *Third*. There's no *Religion* pretended either in *choſing* This or That, or in *forbearing* it. Only when the Church commands (for *Uniformity* ſake) That *Posture* to be obſerv'd by *All*, which was *before* by many *Practis'd*, and without *Scandal* to the *Reſt*; Then, ſuch a *Coyle* there's kept; *One* can't do *This*, nor *T'other*, *That*, and *nothing muſt be done with Doubting*. The thing *Impos'd*, they ſay, is *Triviall*: *Truth*; but the *Reason* of impoſing it, is *Conſiderable*. 'Tis *Publique Order*; and the *Impoſing Power*,



*Power*, within the bounds of *Decency* and *Order*, is beyond *Question* *Sacred*. But Rest we upon This Issue.

The Thing required, is (in it self) confest on all hands to be *Trivial*: Now say; whether is more to blame: the *Church* for *Barring* you the *Communion*, because you *will* not do, what they are perswaded you *ought* to do; or you for *Refusing* it, rather than do that which you confest you *may* do.

We shall conclude this Point against him, from his own Text: *Whoever is not Against Me, is for Me.* ] Let him Prove us *Against* Christ; if not, we are *for* him: which Argument will not serve him, because as he is not *For* him in his *Scruple*, so he is *against* him in his *Disobedience*. For 'tis but dissolving a *General*, into *Particulars*, and whatsoever is *virtually* conteyn'd in the *One*, is *Deductively* found in the *Other*; upon which ground, I dare be *Positive*, that to *kneel* at the *Communion*, if *Appointed* by the *Church Apostolique*, is a *Duty* within the *Intention* of That *Precept*, *Let every thing be done Decently, and in Order.*

[B] *unio* which sacred Canon nothing can be more directly contrary; than what the Bishop most incompassionately tells us, That the Lawes do well to punish, even with non-admission to the Sacrament, such as will not, or perhaps dare not, kneel. And the Reason he gives is equally Apocrypha, Because, saith he, it becomes not the Law-givers to endanger the Churches peace for their sake: As if first, It did not much more become all Law-givers in the things of God, to observe the Law of Christ, which is a Law of Love and Liberty. Secondly, As if the Churches peace would not be much more endangered, by the pressing of things doubtful, than by the forbearance of them. For since by the enforcing of such things, as God hath nowhere commanded, our Christian liberty is infringed; from hence it follows, that, if we ought not, yet we lawfully may refuse

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refuse, to submit unto such Impositions; as our Saviour did, in not washing his hands before meat; and the Apostle Paul, in the case of Circumcision.]

[B] This is answer'd already; but let me add. To Tolerate any *Inconformity*, by a *Law*, opens a Gap to all *Hereses*, and *Schismes*: as the Liberty of Venting *Private* opinions against the *Law*, tends manifestly to *Seditions*, and *Rebellion*.

The *Animadverter* tells us of a *Law of Love and Liberty*. Does he mean, a *Liberty* to do what we list; or, what we ought? Not the former sure, for such a *Freedome* were destructive of *Love*; Not Three men of Three Thousand Naturally Agreeing. But Two or Three lines further, he opens his Mouth, and tells us the meaning of the *Liberty* he would be at. *A Liberty, that leaves us so Free, that if we ought not, yet we Lawfully may refuse to submit unto such Impositions.*]

To make out This *Seditious determination*, he brings Two Instances, The one of our Saviour's Eating with Unwash'd hands; which appears to us rather as a *Pretermision*, than an *Opposition*: The Other, of St. Paul's Circumcising of Timothy; (as he would have it) in Compliance with the *Ceremony*; but the Text says otherwise, and that it was to render him more Acceptable to the Jews. Therefore Paul would that he should go forth with him, and took and Circumcised him, because of the Jews, which were in those quarters, Acts 16. 3. (but however the *Imposition* was not the Question in either Case.)

EXCEPTION

## EXCEPTION VII.

[A] **A**S for the Chain of Consequences, which the Bishop links and ties together: As that from Diversity in external Rites, ariseth Dislike; from Dislike, Enmity; from Enmity, Opposition; thence, Schism in the Church, and Sedition in the State: For proof of which he doth very violently instance in our unhappy times. To prevent which he tels us, That the State cannot be safe without the Church, nor the Church without Unity, nor Unity without Uniformity, nor uniformity without a strict and rigorous Imposition. To all this I answer, that it is a mere Rope of sand, and the parts of his Chain do as little hang together, as Sampsons Foxes did before they were tied by the Tails, which course the Bishop hath imitated, not forgetting to put in even the Firebrand it self to make up the Comparison.] D.E.

[A] **L**Aying his Gall and Vanity aside; his Virtues, Ropes of Sand, and Firebrands; wee'll come to the Intermision of his Fury, (for it takes him by Fiss) his Sober Folly.

[B] Nothing is more clear than that there hath been, nay, ought to be, Diversity in external Forms, without any Dislike at all as to the Person of another: For, the Apostles that preached to the circumcision gave the right hand of Fellowship unto the Apostles of the Gentiles: although their outward Rites in publick worship, were far more different than those, which, by any of the most distant persuasions, are now practised in England. 2. The State may be preserved, without the least reference to the Church, unless it turns Persecuter of it; as is evident in those 300 years before Constantine's time, in which there was no Church at all legally countenanced; and for some scores of years after, both the Christians and Gentiles were equally advanced and favoured. 3. Unity, I mean such as Christ came to establish (which is an Unity in heart and spirit) doth not in the least depend upon Uniformity, but upon Charity, i.e. a Christian and a Candid forbearance of one another in things circumstantial, when we agree in the Essentials of Worship, which is a thing that meer Civility would teach, though Religion were silent in it.] D.E.

F

[B] Because

[B] Because *Diversity of External Formes* in several Churches does well enough: Is *Uniformity* in the same Church therefore the less Laudable; or what Proportion is there betwixt the *Apostles* Case and *Our's*? Their business was to Preach the Gospel to all Nations, and lay the *Foundation* of Christianity: but our Dispute is only, Whether or no we shall Obey their Delegates in Matters *Indifferent*.

Again; the Bishop speaks of the *English Church*, and *State*, whose Interests are Commixt, and Entertwoven to a degree of Inseverable complication. His slight esteem of *Uniformity*, swayes not at all with me, when I consider That Notable, and Divine saying of Sir Francis Bacon, *The outward Peace of the Church, distilleth into Peace of Conscience; And it turneth the Labours of Writing, and Reading of Controversies, into Treatises of Mortification, and Devotion.*

Concerning *Circumstantials*; I think it much more suitable, for the People to Obey, than for the Church to Forbear: and let them say what they please of *Agreeing in Essentials*, when I see a *perverse Posture*, I think it no breach of Charity to suspect a *Froward Mind*.

D.E. [C] And whereas the Bishop thinks he hath got some advantage, by reviving the memory of our late Civil Wars, which (were he either Christian or Man enough, he would wish were eternally buried in silence) I must (to use his own Phrase) tell him in his ear, that our Wars did not arise from the separation of Conscientious dissenters, but from the violence and fury of unconscionable Imposers, who would not allow their Brethren (who desired

desired nothing more than to live peaceably by them) that *John Liberty* which the Law of God commanded, and no Law of Man could justly deprive them of.

[C.] See; now he Raves again, [*were he either Christian, or man enough, &c.*] still at the Memory of our late Warrs, he Starts, and Methinks looks as if that quarter of the House were Haunted. But here he tells the Bishop a tale in his Ear; and as arrant a Tale as ever he told in his Life;

*The Violence, and Fury of Unconscionable Imposers was the Cause of the Warr.* He sayes. ] In a Strict sence, 'tis Truth. A Pack of Contriving Knaves, drew in a Rabble of Believing Fools; and against Conscience, Law, Honour, and Gratitude, Levy'd a War against the King, because he would not give away his Crown, and Betray his People. This is the Short of All. See the *Exact Collections*, and you shall find who Rais'd the Warr, and upon what Pretense.

Alas! the Brethren only desired to live Peaceably, (he tells us) and to enjoy that *Sober Liberty*, which the Law of God Commanded, and no Law of Man could justly deprive them of. ]

*The Scotch Rebellion was a Sober Liberty; (was it not?) So was the Plunder of Sir John (now Lord) Lucas, and the Lady Rivers: The Tumults Flocking to Whitehal, and Westminster: The Posting up of Those that would not Murther the Earl of Strafford: The Cries of Crucifie him, against That Learned, and Reverend Prelate, the Arch-Bishop of Canterbury: The Defacing of Church-Windows, and Monu-*

ments: *The Defaming, Sequestring, and Murthring of the King.*

All These, were in our Animadverters opinion, *Sober Liberties. Where does the Law of God Command These Liberties; so that no Law of Man (as he pretends) can justly hinder them?*

*Exor Bz.*  
*Medit. 19.*

His Sacred Majesty, whom these Libertines Murther'd, was of another Judgment. *Those with Me had (I think) cleerly and undauntedly for their Justification--- the Word of God, and the Lawes of the Land, together with their own Oathes.]--- Those on the other side are forc'd to flie to the Shifts of some Pretended Fears, and wild Fundamentals of State (as they call them) which Actually overthrow the Present Fabrick both of Church and State, &c.] These are the Words of that Blessed Martyr: and in the same Meditation again, [ I am Guilty in This Warr of nothing but This; that I gave such Advantages to some Men, by confirming their Power, which they knew not how to use with That Modesty, and Gratitude, which became their Loyalty, and my Confidence.]*

Here we see the Authority of a Nameless Libeller, against Records, Living Witnesses, and the averment of a Dying Prince.

Put stay, whether his accompt be True, or False, is but one part of the Question. The Danger, scope, and malice of it, deserves another Look.

Here's first, the Bloud of the Last Warr cast upon the Late King; and Consequently the Regal Rights of the King. Regnant, expos'd to a Dispute: for



for 'tis express'd, that the *Conscientious Dissenters* were deny'd *That Liberty*, which no Law of man could deprive them of: which manifestly implies both the *Oppression* of the *Late King*, and the *Insufficiency* of *Monarchy* it self, as to the Ends of *Government*. If *That Warr* was fair on the *Peoples* side, *Then*; so would another upon the same score, be *Now*: in which regard, the very *Hint* is Seditious. Further, it casts a Dangerous reflexion upon the present *Government*. These execrable *Papers*, 'tis odds his Majesty neither sees nor hears of; and what a Scandal is it then, under the *Reign* of the *Son*, to see such *Libelling* Against the *Ashes* of the *Father*!

Hee'll say perhaps, he only tells what *Caus'd* the *Warr*, without pretending to *Defend* it. That shift may serve him, to some purpose, provided he was never formerly engag'd with the *Faction*; if he was never *Ambitious* of testifying to the *World* his *Real* Esteem of the singular *Worth* and *Eminence* of the greatest *Villein* in *Nature*: he's the more capable of *Mercy*.

But does not what he *is*, appear from the whole drift of his *Discourse*? What does he, but *Defame* the *King* under the Visor of his *Animadversions* upon the *Bishop*? (For what has the *Bishop* done without the *Kings Authority*?) Again, under the Cloke of an *Exception* to *One Bishop*, what does he but inveigh against the *Church*: the *Episcopal Dignity* and *Function*? and in fine, why against the *Bishops*? but only as the likeliest way to enflame the *People* by *Degrees* against the *King*? Does not

his Majesty enjoin the Practice of Those Ceremonies which he condemns the Bishops for? But what he drives at, will more fully appear from that which follows.

D. E. [D] And whether the publick maintaining of the very same Positions and Practises, may not in time beget the same Feuds and Animosities, although this Bishop cares not, yet I doubt not but His Majesty, as he now doth, so will alwayes graciously consider.

[D] These Four Lines well apply'd, would settle the Nation in perfect happines: but in another sense then he intends them.

'Tis very true; *the Publique Mainteining of the very same Positions, and Practises* that rais'd the last War, will most infallibly produce *Another*; unless the Sticklers be a little better look'd to. They *Preach'd* and *Libell'd* up an *Army* against our *Late Sovereign*: are they not at it now again for *Another*? *Ceremonies*, and *Lord-Bishops* were mighty *Grievances*, They are so *still*. And then the *Kings Prerogative* came in Play. They are fairly offering at it *Now* to. And what was the Event of All? The Holy men *Divided* the *Spoyle*; *Overthrew* the *Government*, *Murder'd* the *King*; *Begger'd* and *Enslav'd* the *Nation*, and *Setled* Nothing.

Marque now the *Menace* of his last Period. What does it say, but This? *Let the King take up his Bishops, or look to himself*. And to Embitter the People against *Bishops*: *Feuds*, and *Animosities*, he presages (*though this Bishop cares not.*)

## EXCEPTION VIII.

[A] **W**Hether, as to the matter of *Fact*, the French Protestants do enjoy standing at the Sacrament; and the Dutch, kneeling; I will labour to enform my self of some more *unbyass'd* D. E.

Witnes's than this Bishop; for in the Ecclesiastical Laws of those Churches, which I have carefully perused, I can find no such matter. But if they did so, this would not at all justify the Imposition of Kneeling; because 1. The Question is de Jure, whether it be lawful to prescribe any one such certain Posture, without submitting to which, it shall not be lawful to admit any to the Sacrament, and till the Affirmative of this be proved by Scriptures, Examples, and Instances from the Practice of men, will not satisfy a doubting conscience. 2. Neither of those fore-mentioned Postures are so much to exception as Kneeling; because this last is manifestly more superstitious, for, 1. It varies most of any from the First Pattern. 2. It hath been monstrously abused by the Papists to Idolatry; which alone renders it most unsafe to be practis'd, and most unwarrantable to be imposed: Especially, till it be again explained as in the very first Liturgy of all it was; which I particularly mention, to shew how little our Reformation since Edw. 6th. time, hath been improved.]

[A] **H**E cannot passe the Bishop without a *Reverence*; [*Some more Unbyass'd Witnesse then This Bishop, &c.*] This is the handsomest Ly. he has given the Bishop yet. But to our Business; leaving the French, and Dutch to their Pleasure: we have already argu'd that whatsoever is *Deductively* in the Scripture, is sufficiently There, to warrant the Practice of it; and we have prov'd *Kneeling* to be *rationally* and *evidently* compriz'd in the *General Precept of Decency*. Now to his Particular Exceptions.

*It varies (sayeshe) from the First Pattern.*] Was it a Pattern for a Posture; or the Institution of a Sacrament? Mind the Text.

The

1 Cor. 11. 23

*The Lord Jesus in the night when he was betray'd, took Bread; and when he had given Thanks, he brake it, and said, Take, Eat, This is my body which is broken for you; THIS DO ye in Remembrance of Me.] After the same manner also he took the Cup, when he had supped, saying: This Cup is the New Testament in my Blood, THIS DO as oft as ye drink it in remembrance of me.*

We have here the Complement of the Institution. Now see the Extent of the Command. DO THIS. What's That? Take Bread; Give Thanks: — Break it, and say, Take, Eat, &c. — So likewise of the Cup, in such manner as is Prescrib'd.

Here's the whole Precept, without any Mention, or the least Hint of other Circumstance, either for Time, Posture, Habit, or the like. All which being left equally Indifferent; why not at Night; in the same Habit, Language, and Syllables, as well as the same Posture?

But Kneeling (he says) has been abus'd to Idolatry; and therefore not warrantably Impos'd: ] Have not Churches been Abus'd? has not the Holy Scripture it self been misapply'd; and made the ground of Heresie? Are they not therefore Warrantably Used? Finally; the main stumble they make of Kneeling is the Command; now if a Posture of Body may not be Commanded, what may? So that *ex professo*, their Enmity is not so much Levell'd at the Evil, as at the Government.

EXCEPT.

## EXCEPTION IX.

[A] **A**S it was needlessly, so was it likewise uncharitably done, to revile the whole body of Presbyterians for the Faults of Mr. Baxter; upon supposition that either he is a Presbyterian, or so culpable as the Bishop would make him. For since every man is to bear his own Burden, what Bible did the Bishop find it in, that he might, without scruple, asperse a whole order of Men, for the pretended miscarriage of one; who, by the Bishop's own Confession, was not so Amicable and compliant a Temper as the rest: And therefore certainly they ought not to be brought in as Parties in that crime of Unpeaceableness, from which the Bishop just before had absolved them: but choler spoils the Memory; and, sure his Brethren the Bishops would not take it well of a Presbyterian, should he cry out Crimine ab uno, disce omnes — See what manner of Spirit these Bishops are of, and judge them all by the Bishop of Worcester's example. Truly, Sir, I am a little angry, when I consider how much this one man's Indiscretion hath exposed all of the same Order to Censure; For were they all like him (which I do not, nor dare not think) I should not scruple to pray heartily, what the Bishop doth in scorn concerning the Preachers — Lord deliver us from such Bishops. And let all the People say, Amen. D.E.

[A] **O**F This Cavil we have both had enough, and said enough, in and to his first Exception; and the Animadverser discovers that somewhat has spoyl'd his Memory too, as well as he sayes *Choler has done the Bishops*: which is a *Pitty*, considering how little *Presense* the Libeller has for a *Bad* one, and how much *use* for a *Good* one.

I would Gladly know, in what Bible the Animadverser learned to despise Government, and speak evil of Dignities; to bear false Witnessse against his Neighbour, &c. He sayes the Bishop judges Uncharitably in measuring All by One: and that he now condemns whom just before he absolv'd. Answer; Neither the One, nor the Other. First; his words

G

are

are only [*in Proportion of the whole Party*] which does not imply either *All*, or in the same *Degree*. And for the Bishop's Contradicting himself; with what Ingenuity can any man extend his Meaning to *All*, which *in Terminis*, is limited to Those of Mr. Baxter's *Judgement*; and in distinction, from others of a more complying and Peaceable Temper?

To go on with him; D. E. tells the Honourable Sir, that he is a little Angry, to consider how This one mans Indiscretion exposes all of the same Order to Censure. Grosse Impostour! Does he not streyn his little Wit, and huge Confidence to the utmost, only to start a Scandal, and fix a Plot upon the Bishop? with what Temper of Spirit, with what weight, (or in truth, Colour) of Reason, with what Ingenuity, and Affection, he has menaged This Discourse, let the Indifferent determine. He concludes his Exceptions with a Prayer; Lord deliver us (says he) from such Bishops: Good God (say I) Preserve his Majesty from Treason, and Deliver the Church from Schism.

#### POSTSCRIPT.

D. E. [A] **T**Hus, Sir, you see how willing I am to serve you in proposing my Exceptions, the fuller prosecution of which I must leave to some other Pen, more able both in Divinity and Policy; who may convince both the Bishop and the World, that it is not yet time to sow such Tares; This Age is a little too knowing to be gulled with an *Au des Espu*, or to take every thing for Oracle which a Bishops Passion dictates. But before I ease you of your Trouble in reading this, I will crave leave to give you a Taste of the Reverend Father's deep wisdom in two or three particulars.

[A] In



[A] I N truth the man has great reason to recommend the Prosecution of the Cause to a better *Advocate*, for what he has said, will hardly do the Work, either upon the *Bishop*, or the *World*; his *Arguments* being too *Weak* for the one Purpose, and his *Passion*, too *Rank*, and *Open* for the other; and any man that compares the *Ground* of his *Displeasure*, with the *Violence* of it, shall easily discern that his *Trouble* because he cannot find more faults, is greater then his *Desire* of Reforming any; and that he drives on a *Faction Design*, against the Office of *Bishops*, under colour of *Taxing* them of *Misdemeanures*.

Now to his Observations upon [*the Reverend Fathers deep wisdom*] as the pert Pedant plays upon it.

[B] 1. In that he declaims, so fiercely, as if he would crack his Girdle, against all those who force all Communicants to come unto them, and be particularly examined before they admit them to the Sacrament. Indeed, Sir, this was an Imposition, as no way justifiable, so, for ought I can hear, no where practised. The Custom being that men were only once for all examined, at their first coming to the Sacrament; which the Bishop himself allows under other Names of being Catechised and Instructed. It was therefore wisely done of the Bishop, this cold weather to set up a Man of Straw, and then get himself beat by threshing it. D. E.

[B] The Reason of That Violence which he himself disallows, we have no need to argue; but for the Practice, although I do not find it Authoritatively enjoy'd, yet that it was frequently us'd, is only News (I believe) to the Animadverter.

Cartwright, and diverse others, presse the Necessity of Examination; from 2 Chron. 35. 6. [Now

*Examination* (sayes he) *being a part of Preparation, is follows that here is Commandment of the Examination.* T. C. l. i. p. 164.] Only our Authour hearing from the Bishop, that it borders upon *Auricular Confession*, is content to waive it. But This, I hope, will not be deny'd, that by the *Directory*, the *Ignorant* and *Scandalous* were not to be admitted to the *Communion*: and how far they had Liberty to *Enquire* into the *One*, and *Conclude* upon the *Other*, I suppose no body doubts. One Common Question among them was concerning [*the Instant of your Call.*] A grave *Inquisitor* of the *Party* Ask'd a Fellow: *how many Folds Christ had in his Flock?* And for the *Scandal*, nothing more ordinary then to deny the *Sacrament* for refusing the *Covenant*.

Snare broken.  
Reg. 23.

In the first Century (sayes Mr. Cann) of *Scandalous and lewd Ministers*, are commonly reckon'd such as had call'd the House of Commons an unjust Court; Hypocrites, Schismatical, and Pragmatical fellows; a company of Factional fellows; no Parliament; that their proceeding against the Earl of Strafford was wrongful and unjust.

Enough upon this poynt; only to the Bishops *Cracking of his Girdle*, and *Threshing a Man of Straw*; we do yield, that the Force of the *Phanatiques Tropes*, and *Figures* is not to be resisted.

D. E. [C] 2. It is me-thinks very politickly done to exclaim against the poor Covenant, and in great zeal to wish all the Books which defend it, were burnt by the Authors, to save the Hangman a labour. For here let his Adversary do what he can, the Bishop will be too hard for him: For if he takes no notice of the Covenant, the Bishop clearly gains the Cause; if he ventures to assert it, he shall presently be confuted with a Confiscation. So that under the shelter of this unanswerable Dilemma I leave him, lest I should be gored with the Horns of it. And this I speak, Sir, as one that though I never took, but alwayes opposed the Covenant; yet I have a very good

good opinion of many that did, and withal a great Tenderness for the lawful part of an Oath, after it is once solemnly taken. I will only add this, That since that Oath hath been so generally taken, even by those that were most active in his late Majesties service; and several times ventured their lives, to signalize their Loyalty; I think the Ashes of it (since it was burnt by publick Authority) had much better have been suffered to rest quietly, than thus to be blown up and scattered abroad by the Bishops furious breath, when no occasion was given him so much as to mention it.]

[C] See the peevish, and groundless Insinuation of the *Animadverter*. *What Exclamations against the Poor Covenant? What great Zeal I beseech ye? No, not so much as a Wish.*

The Bishop takes notice that some have had the Pag. 33.  
Confidence, Publicly to own the Obligation of the Covenant; even since it hath been condemn'd to be Burnt by the Parliament. And truly (says the Bishop) I see no Reason why all those Books and Sermons which have been Preached and Printed in defence of the Covenant, or to maintain the same; or worse principles of Sedition, then are in the Covenant; should not be burnt also. Nay, I dare be bold to say, that if the Authors of such Books and Sermons were not still of the same opinions (and if they be, God deliver us from such Preachers) if they were not still; I say, of the same opinions, but did truly Repent of them; and were heartily sorry for the horrible mischief they have done by them, they would wish those converted Exorcists, Act. 19. bring all those Conjuring Books of theirs together; and so save the Hangman a Labour; would publicly burn them with their own hands; &c. ----]

These are the Bishops words at Length; where's the Distemper? Nay who will oppose the Burning of all such Books, but Those that justify the Matter of them? To what end are they kept in Beeing, but by asserting one Rebellion to procure another?

Concerning the *Politique Attaque* of the *Covenant* under the Protection of a safe *Dilemma*: the Bishop does not play the *Casuiſt*, but notes the boldness of thoſe People, that blame the Resolution of a Parliament.

Touching the Good Opinion our Authour has of the *Covenanters*, we do not question it; (*Simeon* and *Levi*) and we underſtand what he means by [*the Lawful Part of an Oath, after 'tis once ſolemnly taken.*]

No Part of an *Oath* impos'd by an unlawful Authority, how Lawful ſoever in it ſelf, can be reputed *binding*, as part of ſuch an *Oath*, without the ſubſequent Allowance of the *Supreme Magiſtrate*. If you ſwear to *worſhip God*; *Worſhip*: but for the *Duty*, not for the *Oaths* ſake, for in ſwearing to an *Uſurper*, you do tacitly diſown your *Sovereign*; and your *perſuance* of That *Oath*, is but a *Continuation* of your *Diſobedience*.

That divers of the *Kings Party* took the *Covenant*, is often and *Malitiouſly* objected to us.

Some took it at firſt, with good Opinion, and *Intenſions*; and ſerv'd his Majeſty according to thoſe *Intenſions*. To Theſe, the *Covenant* was *One* thing, and to the *Contrivers*, another.

At laſt, the *Covenanters* (having ſuppreſs'd the *King* and his Forces) put the poor *Cavaliers* to This Choice, either to *Swallow That*, or *nothing elſe*; to *Swear* or *Starve*; (A more *Diabolical Cruelty*, I deſie Story to ſhew me) Thoſe that did take it, have the *Plea* of *Frailty*, and (as I hope) the Comfort of *Repentance*. Now ſee the difference of  
Their

*Their Case from Ours* ; which the *Animadverser* would gladly should be understood to have been a *joynt Conspiracy*.

It was in *Them*, a *Trap*, set for the *People*, bayted with *Forms of Godliness*, and *Loyalty* ; under which *Masque*, they engag'd a heedless well-meaning *Party* against the *King*.

Here's, in the *Institution*, *Treason* ; in the *Matter* of it, *Prophaneness* ; in the *Enforcement* of it, *Usurpation* ; and in the *Scope* of it, *Rebellion*, and *Perjury*. Never was there a *Pack* of such *Dennure Dam'mees*. In *Rank*, and plain *English* what does it seem to say but *This* ? *Confound us*, if we do not *Agree*, and *Resolve* to *Serve God and Honour the King*. (A thing that might have been done without either *Cursing* or *Swearing*) Thus far *We're Innocent* of the *Covenant*.

Further, *They* destroy'd the *King* by the *Covenant* ; *We*, if we took it, never persued the *Malitious Ends* of it. That is, we did not add *Rebellion* to *Frailty*. I do not argue for my *self*, for I never took either *That*, or any other *Engagement* whatsoever from *Them*.

By this time, *Mr. Animadverser*, I think you had as good have let the *Covenant*s alone too.

[D] Lastly, I can never enough commend the *Bisshops* wisdom, in resolving so angrily never to write again ; for he is *Old*, and hath *Travelled* far, and knows that it is much easier to speak rash and unjustifiable things than to defend them. And therefore he deals with those, that he hath provoked, as witty *School boys* do with their *Companions*, first he hits them a *box on the Ear*, and then very discreetly retreats, and fairly runs away. But if *Goliath*, who took upon him to despise the *Host of Israel*, should as soon as ever he had done, have sneaked out of the *Field*, and thought he had done manfully enough in making a *Bold Challenge*, and in showing his

D. E.

Teeb

## A Whipp.

Terse at them; I believe the Philistins would hardly have thanked him for that empty show of Valour, whereby he could not conquer, but only enrage the Enemy. And whether the Bishops will not have the same opinion of this over-forward and unwary Champion of theirs, I hope, Sir, you will neither enquire your self, nor desire that I should: For I have already done enough to shew how much I am,

SIR,

Your most humble Servant,

D. E.

[D] If the Bishop had the Libellers Experience of speaking more then he could Justifie, the Bishop might be of the Libellers Opinion.

Do you say, that Age and Travail have made the Bishop Wise? The Animadverter (for ought I see yet) has a great way to go, and a long while to Live, before 'twill do as much for him. The Bishop Resolves to write no more. Is that it? Once is enough for His own Honour, and Twice would be too much for Yours.

My Head for't; the Witty School-boy was of his Ushering (The Wit on't!) It is so like the Tintour. A box o'th Earth, and away? Just so did D. E. serve the Bishop of Worcester. Where is this same D. E.? Who is he? What is he? He forgets that Mr. Baxter strooke the first Blow; and that the Bishop was only upon the Defensive.

But here we'll give him over; The man I perceive has shew'd all his Tricks; he winds up his Bottom, fastens his End, does his Reverence, and Vanishes.

REFLECTI-



# REFLECTIONS

upon the Whole.

**B***Ehold the Libeller dissected; and now we'll Read upon him.*

*Marque first, the Vizor be put on; A Passionate Lover Pag. 2. of the Kings Person, and Government; and for the Order of Bishops.*

*See his Opinions next: The late Warr (he says) arose Pag. 9. from Unconscionable Impositions, which neither the Law of God commanded, nor could the Law of Man justify. Again,*

*He Calls the Prælation of Bishops an Undue, and (as Pag. 2. some think) Antichristian Dignity, he had as good have said plain Antichristian without the Parenthesis, for the Hint is but to round the People in the Ear that so it is.*

*A Bishop (he says) is but one Minister, and ought not to silence his Fellow-Minister: If by Arguments he can, 'tis well, but not by Authority. Pag. 5.*

*In his Twelfth Pages, speaking of the Covenant; he professes a great Tenderness for the Lawful Part of an Oath, after it is once solemnly taken] which does but insinuate the Obligation of That Diabolical Sacrament.*

*Herein first, he does manifestly condemn the Late King, and more then Covertly justify the Late Rebellion: Over and above the denyall of his Majesties Power in matters Indifferent. Secondly, He Disclaims and Reproaches the Authority of Bishops; and finally, in asserting the Covenant,*

H

venant,

## Reflections upon the whole.

venant, he gives a Box on the Ear to this Present Parliament. So that Briefly: the Power of the King; the Power of the Parliament; and the Power of the People, are all in this Libeller's Reasoning, Subject'd to the Conclusions (at Fairest) of a Conventicle of Sentimentalists.

From his Disguise and Judgement; now to the Drift of his Design, which must be gather'd from the Methode he takes to promote it.

That he's a likely person to intend a Mischief, appears first from his Principles, which we have shew'd already to be Destructive of all Authority both Ecclesiastical and Civil.

'Tis some Presumption too, that he is guilty of ill-meaning, because he does not set his Name to the Pamphlet: but from the Stuff and Matter of it, 'tis most Evident, that his Design is to Embroyl the Nation.

First; his Complaints are Levell'd at the Faults and Power of Prelates; (and This is a Vein runs through the whole discourse) to draw an Odium, and Envy upon the Government: which mutinous Impressions would be too rank, without a smack of Conscience; and therefore Popery comes in; (Oh 'tis a dreadful word That Popery) to season the Design; and Encourage a Rebellion for fear of Idolatry.

When he has shew'd them the Tyranny of Bishops, and the Danger of their Papal Domination, the People are to be Instructed, first in the Lawfulness of Casting them off, Then in the Manner of it; and Lastly, They are to be hearten'd on by the Easiness of doing it.

The Lawfulness is hinted in his Ninth Page, [They have the Law of God, and Man on their side] and more expressly, in the Page foregoing [If we ought not, yet we Lawfully may refuse to submit unto such Impositions as God hath no where commanded.] They never consider that it is as Lawful for the One to Impose, as for the Other to do, what God no where commanded.

## Reflections upon the whole.

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*The Manner of jecting them, is suggested in the minding of them how they did it before.*

*Does he not effectually threaten his Majesty with [the same Feuds, and Animosities, if These Positions and Propositions be maintain'd? Pag. 10.] What Positions? Observe it; These are the very words he strikes at, (and terms so Violent.)*

*From Diversity, grows Dislike; from Dislike, Enmity; Bishop of Wors. from Enmity, Opposition; and from Opposition, Pag. 18. first Separation and Schisme in the Church, and then Faction, Sedition, and Rebellion in the State; which is a progress very natural, and I would we had not found it to be so by our own Experience, &c.] So that unless the King will renounce the Right of his Fathers Cause, the People are by This miserable Scribler animated to renounce his Majesty.*

*He makes broad Signes too, to the people to stick to their Covenant; Pag. 12. and Commits the Rest to Providence.*

*Let it not be said now, that I force his Meaning; and that his words in some places may be taken in a more Favourable Sense; it suffices me, that they fairly bear This: and the Word, which without Violence the Words will bear, may with great Justice be apply'd to his Meaning, Non quid dixerint, sed quò spectant, videndum; Libels are to be understood by their Hints, rather than by their Words.*

*See first the main Scope of the Libell; which is (in This particular most undeniable) to defame the Bishops, Disaffect the People, and Streighten the Power of the King. Which Seditious Aime being taken for granted; whatsoever may be therein understood in Favour of Mischief, may be very Charitably Concluded for a Contrivance of it. I Argue from These Reasons.*

*First, his Concealment is a kind of Flight, and tacitly amounts to a Proof against him. Next; 'tis agreed that his Intent is evil; and the worst sense holds best Proportion*

## Reflections upon the whole.

With his Purpose. Here are untoward Circumstances; and yet There's one more which (in my Opinion) outweighs all we have spoken of.

The Bishop thinks himself ill us'd by Mr. Baxter, and the Animadverter steps between (at the request we must Imagine of the Honourable) He undertakes to say what he dislikes in the One, what in the Other: and in fine, Many a Quarrel he picks with the Bishop, dividing only in One Point from the Presbyterian, That is (in his own Terms)

Animad.  
Pag. 1.

As to the main Controversie, I think the Bishop hath much the better of Mr. Baxter: For if the Question between them, was as Dr. Gunning, and Dr. Pearson do attest, such a Command is so evidently lawful, that I shall much wonder if Mr. Baxter did ever dispute it.]

We see here what he means by the main Controversie, and wherein the Libeller dissents from Mr. Baxter. (The Rest being only Tempest and Inveective against the Bishop, without the least hint of a blame upon the Other.)

See now wherein they Agree, which must needs be in every thing save That wherein they Differ; that is; in These following Positions, the Animadverter and the Casuist, are Hand and Glove.

## TEN POSITIONS

Which (some say) Restor'd the KING.

Definitive of all  
Kings.

I. IF a Prince want such Understanding, Goodnesse, or Power; as the People judge Necessary to the Ends of Government; in the first Case, he is Capable of the Name, but not of the Government; in the Second, he Deposeth himself: in the Third, the want of Power deposeth him. (Theses. 135, 136, 137.)

The Case of the late  
King when he was  
Bought and Sold  
in .646.

II. If a Prince in a Military State against his People, be by them Conquer'd; they are not Obliged to Restore him, without some other Obligation then their Allegiance. (Thes. 145.)

The Case of the King  
and the Commons in  
1650.

III. If a Prince be injuriously Expell'd, by what Power-soever, that Resolves to Ruine the Common-wealth, rather then he shall be Restor'd; and if the Common-wealth may prosper without his Restoring, That Prince is bound to resign his Government; or if he Refuse, the People are to judge him Incapable by Providence. (Thes. 147.)

Officer Chosen by Pro-  
vidence.

IV. If a Prince be so long Out, that the Nation cannot well stand with-  
out another: Providence has dispossest the Former, and we are to make  
a new Choyce. (Thes. 149.)

V. If

## Reflections upon the whole.

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V. If a Prince be thrown out by a Rebellion, the strongest Rebel may (ex Charitate) undertake the Government. (The Case holds in Good Things.) (Thes. 150)

Oliviers taking the Government upon him was a deed of Charity.

VI. Any thing that is a sufficient sign of the will of God, that This is the Person, by whom we must be Governed; is enough (as joyned to Gods Laws) to oblige us to consent, and obey him as our Governour. (Thes. 153.)

Oliviers by the Will of God, though not by the Grace of God.

VII. And yet All the People have not this right of choosing their Governours, but commonly a part of every Nation must be compelled to consent. (Thes. 159.)

The Cavaliers could not but consent, and the Brethren to chuse.

VIII. Those that are known Enemies to the Common good in the chiefest parts of it, are unmeet to Govern, or choose Governours: (else give us up to our Enemies or to Satan :) But such are multitudes of ungodly vicious men.]

For fear of the King and his Friends.

IX. If a People bound by Oath shall dispossesse their Prince, and Chuse, and Covenant with another; they may be Obliged by their Latter, notwithstanding their former Covenant.

Presbyterian Absolution.

X. Though a Nation wrong their King, and so quoad Meritum Cause, they are on the worse side, yet may he not Lawfully war against the Publick good, on that account; nor any help him in such a war: because proper finem, he hath the worse cause. (Thes. 352.)

The King can do no wrong with a Salvus.

That these Maxims brought in the King, who questions? A word now to the Rabbi's Doctrine Concerning the English Government.

1. The real Sovereignty here amongst us was in King, Lords, and Commons, (Pag. 72.)

The King of England no Monarche.

2. The Law that saith the King shall have the Militia, supposeth it to be against Enemies, and not against the Common-wealth, nor them that have part of the Sovereignty with him. To resist him here, is not to resist Power, but Usurpation, and private will; in such a case, the Parliament is no more to be resisted then He. (Thes. 363.)

The King has the Militia if the People please.

3. If the King raise war against such a Parliament upon their Declaration of the Dangers of the Common-wealth, the People are to take it as raised against the Common-wealth, (Thes. 358.)

The People judge of the King.

4. And in that Case (saith he) the King may not only be resisted, but cease to be a King, and enroth into a State of War with the People, (Thes. 368.)

And may depose or resist him at pleasure.

These, with our Animadverter, pass for unquestionable Fundamentals of Government, but whether a doubting Quare-soul may be Compell'd to Kneel when it hath a mind to sit. That's a nice point indeed.

H. 3.

To

To pass over the Libellers Scandalous, and Barres'd Impostures; His Rude and Impetuous Violences, meet only ask; Why all this Fury, and Contrivement against the Bishop? Is't as a Friend to a silenc'd Brother; And the main cause? Tho' by the Spite I should suspect a Personal Pique: But there may be something else in't too; and if the man comes off at last, say I'm a Wizard. No matter what it is; Hee's very much Offended: And no matter for that neither. Offended he is at the Stile, I would he had quarrel'd it in a Better; but at the Bishops Passion beyond measure.

Truly, upon Perusal of it more then Once, and weighing it Word by Word, I can find nothing in the Language, that does not very well beseme the Pen, and Dignity of a Prelate. Yet there was Cause enough for a little Sharpnesse: and here's the Case in short.

The Bishop of Worcester finding the Parish of Kidderminster infected with Mr. Baxters Doctrine (who Preach'd there without either Cure, or License) forbids him to Preach there any more, and Preaches there himself, to Disabuse them: hinting the unfaithful dealing they had receiv'd, from One in great Authority among them, concerning the Kings Cause; The Rites of the Church; and the sinfulness of a Lawful Command, because by Accident it might be the occasion of Sin, &c.

Hereupon, Mr. Baxter addresses to the Inhabitants of Kidderminster, pretends that he was silenc'd for denying such a Position; (Which was not so, but for Preaching without a License) and charges the Bishop to have deliver'd in the Pulpit words tending to his Defamation, and neither of Charity, Truth, nor Sobernesse. This Scandal and some other Partial Relations, short of, and beyond the true State of the Matter, were the occasion of the Bishops Letter; where I must confesse the Bishop of Worcester may be thought thus far Severe to Mr. Baxter, in that he hath sayd him by Proofs not to be denyed, and by Reasons not to be answered.

THE END.





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